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# The American Colonization Society.

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## THE AFRICAN REPOSITORY.

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# THE AFRICAN REPOSITORY.

VOL. LXVI. WASHINGTON, D. C., OCTOBER, 1892. No. 4.

*For The African Repository.*

## THE WORK AND DESTINY OF LIBERIA.

BY EX-ATTORNEY GENERAL HENRY W. GRIMES.

The author of "*The New Africa*" says: "Dull indeed must be the mind that has not thrilled with a high enthusiasm as this last unexplored grand division of the earth has yielded up its secrets." \* \* \* \* \*  
"All Arctic and circumpolar exploration sinks into insignificance compared with this unfolding of a colossal new realm for human development."

Contemplating what has been revealed to us of the beauty, fertility, extent and resources of this great Continent, and having regard to its population, it would seem as if the author above quoted was right, and the development and destiny of Africa would be a subject that would claim the attention of the whole civilized world, if for no better reason than the recognition of the fact that the opening up of such vast and fertile tracts and the consequent impression, for better or worse, which must be made on the teeming millions that inhabit them, cannot fail to have a marked and important bearing on the future of the whole human race. The discovery of America through a series of events led up to the French Revolution and the consequent diffusion of ideas which have almost revolutionized the social, political, economical and religious ideas of the world, and the awakening of Africa's millions from their long sleep and the influx of Africa's wealth into the marts of the world, will produce results not less important.

And yet—alas! that it should be so—many of those to whom this should be a topic full of interest, to whom Africa's destiny is of the highest importance because theirs is indissolubly bound up with it, seem to know and care very little about the great movements that are taking place in Africa to-day. Struggling, with a zeal worthy of a better cause, after things which are really of secondary importance—such as official, social and political recognition, many of the Negroes of this country are too busy to care about the development of their race in their fatherland, and seem to lose sight of the fact, that just as water cannot rise above its level, so races of men are bound together by ties which forbid severed portions of a race to reach *and keep* a level considerably beyond that attained to by the bulk of the race. There are noble exceptions—Men in whom long years of oppression have not blunted race instincts, and to whom time and distance have only enhanced the worth of the traditions which have come down to them from their progenitors, and whose hearts go out to their fatherland and their brethren beyond the sea. Thank God that it is so, for in these men lies the hope of their race here as well as in Africa. How can Africa be made the home of a Christian civilization? is the question which is now claiming the attention of the civilized

world. We would reply only by planting autonomous communities of Christianized and civilized men of African descent in Africa.

From the earliest times colonies of alien races have been established in Africa; but there has been a monotonous similarity in their history—one by one they have withered and died, leaving scarcely a trace on the people around. To-day we hear a good deal of what has been done in and for Africa, and immense sums of money are being expended and valuable lives are being sacrificed to carry civilization and Christianity into Africa. Yet on every hand we meet with the assurance that the results achieved are terribly out of proportion to the expenditure of time, means and lives, and as Prof. Blyden recently said, "the points actually occupied by white men in the boundless equatorial regions of this immense Continent may be accurately represented by microscopic dots." As to coast settlements, even supposing them to exercise a favorable influence, which is doubtful, it is well known that the most inferior tribes occupy the coast and this fact puts very evident limitations to the extent of their influence. And as the healthier and manlier tribes of the interior spread, displacing the inferior tribes of the littoral portions of Africa, their "spheres of influence" gradually but steadily diminish. That is why in some parts of the West Coast of Africa to-day Mahomedanism is slowly but steadily ousting Christianity, and it may be set down as a fact that no efforts to Christianize or civilize Africa will be successful which cannot fix the bases of their operations along the highlands of the interior of the Continent.

Is it reasonable to expect that men of a different race, isolated and scattered among the densely populated regions of interior Africa, can ever exercise such an influence as to do the great work of redeeming the Continent? Is it reasonable to suppose, on the other hand, that there will ever be large and influential communities established in Africa by men of an alien race? It is not necessary to discuss the first supposition. It is absurd on its face. The second is equally, although not so patently, absurd.

In the United States and the West Indies, in spite of all the disadvantages under which he has labored, the Negro has held his own, and such bitter haters of the race as Froude and George Elliot are found putting on record the fact that the Negro differs from other "inferior races" in that he "does not die out." We may remark, *en passant*, that this in itself proves that the Negro is not "an inferior race." More than this, the Negro impresses himself in communities where he dwells, as is easily seen in the Southern States and in the West Indies, where the careful observer can discover traces of the influence of the Negro in the manners, habits, customs, language and ideas of the people that are surprising when his former status and present position are considered. If this be true of Africa, is it likely that in Africa, where the very "stars in their courses" are fighting for him and against other races, men of another race can establish themselves and perpetuate their ideas without being either absorbed or destroyed by the surrounding mass of humanity to which they will bear no proportion in numbers, and the ratio of reproduction and the physical vigor of which will necessarily be higher? Now if anything is evident from past experience it is that the Negro does not cordially accept the ideas of Christianity which prevail among white men. Among the more illiterate Negroes the difference is ascribed to their emotional character and their variations from the standard are attributed to their barbarous instincts. But among the more intelligent classes, among those who have been educated and whose emotional nature is more under control, the tendency to divergence is none the less marked. And in this country as well as in the West

Indies and Africa, it is true that churches and ecclesiastical organizations for Negroes thrive best when controlled by men of their own race. This is indeed true of all races, for philosophical readers of history notice that each race seems more especially swayed by certain religious ideas, and that in every phase of its development these ideas crop out with a significant pertinacity, as has been well remarked by Draper in his book on "The Conflict between Religion and Science," although he seems to attribute this peculiarity to local rather than to racial influences.

It is true that Christianity is a great whole, but human minds have a tendency in conceiving a thing to emphasize some of its parts—perhaps unduly—and this peculiarity is at the bottom of all the religious differences that have sprung up in the Christian church.

It would seem therefore that the African is more likely to be won for Christ if approach-d by men whose proclivities and habits of thought enable them to appreciate his idiosyncracies, and these are, I contend, found only among the descendants of his own race in this and other civilized countries—men between whom and himself exist no permanent barriers. The elevation of a race must necessarily be a gradual process and one that requires the labor and experience of generations. To send men to Africa to elevate its people and to recall them after ten, fifteen or twenty years, replacing them with others, is a waste of time, for just about the time that they have learnt how to go about their task their work is over, and experience cannot well be transferred. And again, the fact of looking to some other place as home distracts their attention from the work that lies before them. The men then who go to endeavor to build up Africa should go to make their homes there and they should be so situated there as to be able to exercise on the government under which they live such an influence as their intelligence and experience entitles them to wield, which they can only do if they be part and parcel of an autonomous community. A government *ab extra*, no matter how well disposed to their work, must and will hamper them because it cannot fully sympathize with them and profit by their experience. Liberia is to day the only civilized Government in Africa conducted by Africans, and we will briefly point out some things in view of which we feel justified in claiming that it has already, weak and feeble as it is, vindicated its claim to rank first among the civilizing agencies at work in Africa.

Liberia is the least expensive of the civilizing agencies at work in Africa. Founded by the American Colonization Society, which has never had a large amount of means under its control, Liberia has not had hundreds expended on her where other colonies and stations, far inferior in extent and influence, have had thousands and in some cases millions. And yet Liberia exerts a moral influence which no other Colony or station can rival. Other Governments may keep districts in submission and hold their populations *in terrorem*, Liberia alone can sway and control the people around her without resorting to arms.

The first settlers, landing in Liberia in 1821, refugees seeking an asylum from what they justly termed "deep degradation"—poor in this world's goods,—most of them illiterate, did not seem a very promising beginning, but in 1847, only twenty-five years later, they could and did say truthfully:

"The native African, bowing down with us before the altar of the living God, declares that from us, feeble as we are, the light of Christianity has gone forth; while upon that curse of curses, the Slave-trade, a deadly blight has fallen as far as our influence extends." Think of it! Only a few years before an experienced naval officer examined before a Parliamentary Commission declared that the com-



bined efforts of the great naval powers only intensified the horrors of the Slave-trade without checking it appreciably, and this weak, infant State could speak so confidently of a "deadly blight" having fallen on it as far as its influence extended! It looked almost like an idle boast, but it was not, for only a few years after we find English capital purchasing territories for Liberia as the surest means of putting a stop to the Slave-trade in them, and Chambers' Repository spoke thus of the occurrence:

"The slave factories at Gallinas which had once before been broken up by Capt. Denman, R. N. were completely destroyed in September 1849, by Com. Dunlop, of H. M. S. "Alert," who liberated about 1,300 slaves and conveyed away all the European traders to Sierra Leone. The native chiefs shortly afterwards transferred the sovereignty of their country to the Liberian Government and the Slave-trade in that quarter was thus effectually extinguished."\* Thus, like the infant Hercules, Liberia in her cradle strangled a monster that had defied the powers of some of the greatest nations on earth. Is she more feeble to-day? The Governor of the British Colony of Sierra Leone speaking on a public occasion in 1887, said that Her Majesty's Government could not protect her citizens in Africa "*beyond the range of her guns.*" In 1880, when Messrs. Butikoff and Sala, German explorers, were robbed some distance from the coast, a simple demand from the Liberian Government, conveyed by two constables, brought the most of the goods and the robbers, together with the wherewithal to pay for what goods had been consumed by them, and the protection of her own citizens or the bringing of persons to justice who molest them far beyond the limits of the civilized settlements is too common to excite remark.

We will not assert—we cannot truthfully assert that the Liberian Government and people have done or are doing all that they might and perhaps ought to have done. From her genesis Liberia has labored under many and great disadvantages, not the least of which are the jealousy and interference of foreign nations and the lack of sympathy and support, *judiciously bestowed*. Those who have studied her needs and are willing are unable to help her to the extent which is desirable—while those who do and have helped her, have more frequently bestowed what they thought she ought to need than what she needed. And some of their gifts and benefactions have had the same effect that Saul's armor had on David.

Now however her prospects seem to be growing brighter. The rubber concession and the projected railroad both indicate movement interiorwards, and there among the better specimens of the Negro race, Liberia can do a great work and find all she needs of financial, intellectual and physical aid. The fact that already one mission has been established by a church entirely controlled and supported by Liberian Christians among the Mohammedans, and that said mission is doing good and effective work, and other indications encourage us to believe that the church of Christ in Liberia will hold its own and that the cross will not bow before the crescent when carried by us.

Between us and the aboriginal African there are the strong ties of blood and no permanent barriers, and year by year the number of them who come in to share our religious, social, political, educational and economic advantages is greater—we would not shut them out if we could, we could not if we would—and as *they* come in, *our* power for good increases, so that we may well hope that as the years pass away Liberia will increase her "sphere of influence" and be more powerful for good.

\* Italics ours.



## THE KORAN IN AFRICA.\*

BY PROF. EDWARD W. BLYDEN, LL.D.

The most serious problem which at present confronts the civilized and Christian world in its attempts to deal with Africa is that great system which, issuing from the deserts of Arabia, and speaking with the voice of Jacob, though having the hands of Esau, has spread itself and is spreading over that vast Continent. One half of the whole Continent is already dominated by Islam; while, of the remaining half, one quarter is leavened and another is threatened by it.

Among the traditions of the Mohammedans of Soudan it is stated that Mohammed was often observed by his companions to pray in his private devotions with his face toward the west, and always with a smile. On one occasion he was asked by Abu Bakr, who became the first Khalif, why he turned in prayer towards the west, and always with a smile. "Because," the prophet replied, "from that quarter crowds will enter the religion of Islam, and will be among the most faithful of its adherents."

His religion spread rapidly over northern Africa, and, instead of devoting its energies to reclaiming that Continent from pagan abominations it invaded Europe, and seemed to prosper in its ambitious projects until hurled back upon itself by the energy of Charles Martel at the battle of Tours. It lingered, however, for more than seven hundred years on the uncongenial soil of Europe. When forced back across the Mediterranean into Africa it renewed with greater vigor its attention to the tribes of that Continent. In the regions north and east of the Great Desert it established two of the most important religious and literary centres of its faith. Cairo, on the Nile, and Kairwan, south of the site of old Carthage, are the sources of the influence now taking possession of that country. From these centres it is carrying on a most effective crusade all over Africa north of the equator, in regions as yet not even known by name to outsiders.

Of all this effort, this aggressiveness, the Koran is the basis. What is the Koran? It is the sacred book of the Mohammedans. It is to them what the Bible is to the Christian. The Rig-Vedas, the Zendavesta, the sacred books of Confucius, have never exercised the influence over their followers which the Koran does over its adherents. More than two hundred millions of the human family receive and venerate it as a divine revelation, complete and final, inspired in its every word and syllable, and it has made its conquests among all the known races of mankind—Semitic, Aryan, Mongolian, Negro—from

\*Paper read before the Presbyterian Ministerial Association of Philadelphia, Pa., March 3, 1890.

the western shores of Africa to northwestern China. There is never a moment when its pages are not being read. It has a continuous line of students from the Atlantic to the Pacific. It has even crossed the Pacific with the Coolies and the Atlantic with the Negroes, and counts its adherents by thousands in some of the West India Islands and on the South American continent. It may be said of its phrases, as an American orator once said of the morning drum-beat of England, that they keep company with the hours, and from lofty minarets encircle the globe with one unbroken strain of the mellifluous sounds of Arabia—Allahu Akbar, Allahu Akbar.

"Two books alone," says Professor Post, of the Syrian Protestant College, "will contend finally for the suffrages of mankind. These are the Koran and the Bible." And this," adds the Professor, "is because the Koran contains within itself a considerable body of divine revelation. It contains within itself some of the essential principles extracted from the Old Testament, and also a portion of the essential principles of the New Testament."

It has never appeared with any degree of accuracy in a foreign garb. All who have studied it in the original feel the difficulty of accurately translating it. Moslems never encourage its translation. Whatever their tribe or nationality, they read it in the original. The best European Arabic scholars have never attempted a translation of the whole Koran, probably because they, better than others, felt the difficulty and hopelessness of the task. Lane, by far the ablest of recent English Arabic scholars, has done portions. His "Selections from the Koran" are excellent bits of translation, but he never attempted more. We have no translation by Sir W. Jones, De Lacy. Fleischer, Muir or Badger. The admonition concerning itself is, "This is the honorable Koran. Let none but the purified touch it."

Not only the contents of the Koran, but the language and style in which they have been conveyed, exercise a captivating influence upon its followers. "Were we to examine the Koran," says Baron de Slane, "by the rules of rhetoric and criticism as they are taught in Moslem schools, we should be obliged to acknowledge that it is the perfection of thought and expression."\* There are millions of youth and adults in Africa at this moment poring over its contents. Wherever these African Muslims go they take the book with them. In a wreck or a fire, if nothing else is saved, that book is generally rescued. They prize and honor it with extreme reverence and devotion. This is owing, perhaps, partly to the costliness of the material. The difficulty of procuring copies where neither printing nor litho-

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\*Introduction to Ibn Khallikan's Biographical Dictionary.

graphy is known makes it very expensive. I have known them to pay as high as five pounds sterling for a manuscript Koran and think it cheap. But they also prize its contents, reading it over hundreds of times, and committing large portions, if not the whole, to memory. They hardly allow a spare moment to pass without taking out the loose pages, which they carry in their breast pockets between skin wrappers, in order to pore over the word.

The traders who visit Sierra Leone and Liberia during the dry season from the distant interior gather together in groups in various parts of the Mohammedan quarter, in the cool of the afternoon, after the labors of the day, to read the sacred book, one of the company acting as expounder and commentator on difficult passages. In various parts too in the British settlement are seen boys and girls in classes, morning and afternoon, studying the one book. The Christians around them have very little idea of the intellectual activity of these simple and apparently uninstructed people from the country.

On one occasion, while I was sitting as a spectator of these afternoon readings, one of them came to me and on a slip of paper wrote the word *Allahu*, God, in Arabic. He then asked me if I knew any other word in the Arabic language which contained the same number of letters and diacritical marks as the word he had written. I said I did not. He then wrote *Mohammadu*, and pointed out that the two words *Allahu* and *Mohammadu* contained the same number of characters viz. nine. The radical letters in the Arabic are four, which with the addition of the vowel signs and other characters make nine. No other name of any scriptural or koranic person in Arabic, I was assured by my scholarly friend, yields such a result. And he wrote the names of a number of the prophets to illustrate his remark. Some contained more, some less, than nine characters. Now, it would be very difficult, if not impossible, to convince this man, or any like him, that this coincidence is not the work of inspiration.

The African Muslims pay less regard to tradition than to the words of the sacred text. They are proud of the name Muslim, which means a follower of Islam. Islam is from a root that signifies to deliver up one's self, to surrender. Applied to the religion, it means resignation to God and to His service. It is the name given by Mohammed to the religion which, he asserted, Abraham and all the prophets taught, and which Mohammed restored—the foundation of which was the unity of God.

Intelligent Muslims in Africa become indignant when told that Mohammed was the author of the religion they profess. He was, they affirm, only a messenger, an apostle of God—*Rasul Allahi*—sent

to proclaim Islam. They therefore strongly object to be called *Mohammedans*, such a description of them being, as they insist, forbidden in the Koran.

It is a remarkable fact that Mohammed is mentioned by name only four times in the Koran, and his name Ahmad occurs only once; while the name of Moses occurs one hundred and thirty-four times; of Abraham, sixty-nine times; of Jesus, twenty-five times.

They reject the name of *Mohammedan* applied to a follower of their faith as an invention of Europeans, who, they say, are fond of glorifying men. None of the prophets, they affirm, or any of their true followers ever encouraged the using of their names in connection with or as descriptive of the system they taught.

The Negro Muslims claim a share in some of the most celebrated achievements of Islam, and their exploits are recognized in all the great Arabic works, not excepting the Koran. There is a chapter in that sacred book inscribed to a Negro, in which his wisdom and piety are specially dwelt upon and pointed out as the direct gifts of God. This is the 31st chapter, entitled *Logman*. Rodwell supposes that *Logman* is the same person whom the Greeks, not knowing his real name, have called *Æsop* or *Æthiops*. He is celebrated in secular Arabic poetry as

"Brimful of wisdom, black as night."

No Muslim, whether Arab, Turk or Indian, can read the 31st chapter of the Koran, given, according to their belief, by direct inspiration of God, and separate the Negro from participation in the privileges of God's elect. Mohammed had, as his right-hand man in the incipient stages of his religion, a Negro slave, and it shows the high estimate which he placed upon such persons, and the high degree of respect entertained for *Logman* in Arabia during the time of the Prophet, that he did not believe that any slur would be cast upon the new religion by connecting the Koran with the name of that remarkable slave. Dean Stanley, in his "Jewish Church," pays a striking tribute to the character of *Logman*.

While from the teaching of the Koran and the whole secular literature of his religion the Negro Muslim is taught a profound self-respect, he is nowhere encouraged to look upon the Arab, through whom he received the religion, as a "superior being." On the contrary, he is cautioned in his sacred records against any indiscriminate following of that Oriental propagandist of the faith.

At the 98th verse of the ninth sura occur these striking words, whose impressive and incisive force cannot be transferred to the English: "The Arabs are strongest in unbelief and hypocrisy, and are most likely not to know the bounds which God has sent down to His postle."

Thus the Negro Muslim is protected by the sacred book from self-depreciation in the presence of Arab or European; while the Negro Christian, on the other hand, is taught by the books he reads, by the pictures he sees, by the foreign teachers that attempt to guide him, by the systematic ignoring of his talents in church and state, to disparage himself and his race, to look upon certain physical characteristics as inseparable from moral and physical greatness.

Another custom which has helped to keep up the unity and sympathy among African Mohammedans is the rigid annual fast of Ramadhan. This fast, lasting for thirty days, during which there is the most self-denying abstinence from food and drink in the day-time, is, as a sanitary arrangement, not to be despised in a tropical climate. If there were a railway from West Africa to the Red Sea, and you wished to avail yourself of it to journey to Egypt during the fast month (you might perhaps accomplish the journey in seven days), you would, during those seven days, pass through a region where you would find every man, woman and child in good health observing the fast. On the entire route, four thousand miles, you would notice that the fires are out in the day-time. No other region of the globe presents such a sight—sixty millions of people fasting at the same time. I believe that more than one half of these are Negroes. The Negroes of any other religion are divided. The paganism of the Timneh country is not the same as the paganism of the Yoruba country, and both differ from the paganism of the Congo country; so that these people have no common observances or institutions which bring them together. Among Christian Negroes there are various denominations. Lent is observed by Catholics and some Anglicans, while it is neglected by Methodists, Baptists and other Dissenters. Often in small Christian communities there are found three branches of Methodists, two of Baptists, besides Catholics and Church of England. These divisions, while each contends for his peculiarities, must bring weakness upon the people; and they must be helpless for any great comprehensive movement which requires for its success earnest co-operation and unbroken unity.

At the close of the fast comes the celebration of the festival of Bairam, called also the Eed-al-Fitri, or the feast of the breaking of the fast. On that occasion sixty millions of people on that Continent bow together in prayer and thanksgiving to the Most High, and renew their vows and their offerings for pushing the conquests of Islam over the pagan portions of the country.

The only agency to confront this system and to break into their ranks with the religion of Jesus is the African Church of the future

—let us hope the near future—after which thinking natives all along the coast are now aspiring. This Church must be established sooner or later—better sooner—or Islam will sweep west Africa as it did north Africa, and uproot the last vestiges of a church founded by foreigners, not having its root in the affections of the people.

Christian lovers of Africa need have no fear of Islam on that Continent. *It is on guard.* It is protecting the people against those vices from Europe which have proved so fatal to other dark races.

On the African Continent the system is of temporary duration, to pass away when its work is done. The symbol of that faith expresses its origin, its functions and its destiny. It is the *crescent*, that is, a means of light in intense darkness—the twilight. It is a borrowed light. It represents the moon in its incipient and in its waning stages. It is not a permanent condition. It will grow into the blaze of the full moon, but then it will pass away into the fuller glories of the sun. This is the view which Mohammed himself took of the system. And it seems, according to a well-received tradition, that Islam, in its peculiar features, in all that makes it local, is to be overturned by Africans. Abulfida, the Mohammedan historian, mentions a prophecy of Mohammed that in the last times the Ethiopians shall come and utterly demolish the temple of Mecca, after which it will not be rebuilt again forever.

The religion of Christ is ultimate and final for humanity. Islam has never yet superseded a pure Christianity, nor will it ever give way before the elaborate system which coming from Europe, with its caste prejudices and racial intolerance, claims to represent him who said "I came not to be ministered unto but to minister."

Christ, as he exhibited himself in his own teachings, is revered by Muslims. A sinless character is attributed to him, which Mohammed never claimed for himself nor his followers for him. Soon by judicious modifications of the present missionary methods many of the obstacles to the acceptance of the gospel will be removed.

Dr. Ellinwood, of the American Presbyterian Board, one of the foremost of missionary secretaries, in grappling with historical and racial problems, in a most important and suggestive article on Hindu Sanscrit schools in the *Church at Home and Abroad*, March, 1889, says: "During the last twenty-five years the study of the histories of religion has profoundly modified missionary methods. Between the missionary conceptions of the beginning of the century and those of the present day there is all the difference that there is between St. Peter at Joppa and St. Paul at Mars' Hill."

And it may be added the missionary conceptions and methods of the present and those of the future, if the latter are to be success-



ful, must present the difference between St. Paul at Mars' Hill and Christ on the Mount of Beatitudes.

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*From The Missionary Review.*

### THE GREAT AFRICAN MISSION FIELD.

BY REV. F. F. ELLINWOOD, D.D.

No other country is attracting so much attention as Africa. For many generations most of it has been considered an unknown land, and even yet there is generally but a slight apprehension of its vast extent. Its greatest width from east to west is once and a half that of the United States from New York to San Francisco. If it were divided by an east and west line, running a little north of the equator, the northern portion would receive all North America, and the southern would embrace all Europe, including Russia. The population is estimated by Mr. Stanley at 250,000,000. This is not to be compared in density with India or China, but it is far greater than has been supposed. Six hundred languages and dialects are spoken, of which not more than one in six is a vehicle of the word God.

The coast line of Africa throughout nearly its whole extent is low and generally insalubrious, but the interior is, for the most part, a vast table-land, with mountain ranges which, in one or two instances, rise nearly two thousand feet.

No river in the world, unless it be the Amazon, equals the Congo in volume. It is said to be thirty times as great as that of the Mississippi. It has no such breadth as the Amazon at its mouth, and instead of emptying through the channels of a great delta like the Ganges or the Niger which embraces three hundred miles of coast, it pours over a long succession of falls and rapids, and thence rushes to the sea through a deep-cut channel, with a current well nigh resistless. Through its lower stretch it has scooped the bottom of its channel till it is said to measure miles in depth. On the Upper Congo, including branches, there are five thousand miles of navigable waters opening up in all directions a great interior basin of almost unequalled fertility, and inhabited by not less than fifty millions of people. Besides the Congo, three other great rivers and many smaller ones drain the great interior table-lands and empty their waters into the sea.

The Niger, rising in the country back of Liberia, makes a circuit northward and eastward, draining the western Soudan, and joined at length by the Benue, which flows westward from the region south of Lake Tchad, it proceeds southward to the Gulf of Guinea.



The Nile, which has never been explored in its sources until within the last twenty years, is the outlet of the great Equatorial Lake and the waters of eastern Soudan. It bears northward that annual tribute which for ages has made Egypt the granary of the East.

The fourth great river, the Zambesi, receiving the waters of the Nyassa and the Shiré, passes over the great cataracts to which it has given its name, and flows eastward into the Indian Ocean. It is a remarkable fact that the Congo, Nile, and Zambesi, find their sources all within a limited area of high table-lands, though they discharge their waters into widely distant seas.

Since the discoveries of Krapf and Rebman, and the wonderful achievements of Livingstone and Stanley, all Europe has been enkindled with the spirit of African discovery. For a century previous there had been occasional expeditions, but the explorations of the last two decades have probably been equal to all that had previously been made.

The following list of discoveries, for which I am largely indebted to Rev. Dr. R. R. Booth, presents the principal African explorations down to Stanley's discoveries of the Congo :

Bruce, in 1768, explored the Blue Nile and Abyssinia. Horne-  
man, in 1798, reached Fezzan by way of Cairo. Burkhardt, in 1812,  
visited Suakim and Dondola. Captain Luckey, in 1816, explored the  
Congo for 200 miles. Denham and Clapperton, in 1822, penetrated  
the desert from Tripoli to Lake Tchad. In 1825, they passed from  
Guinea to Socotoo. Major Laing, in 1825, marched from Tripoli to  
Timbuctoo. Clapperton and Lander, in 1827, explored the south  
shore of Lake Tchad. M. Caillié, in 1827, passed from Morocco to  
Senegambia. The Lander Brothers, in 1830, explored the Niger.  
Laird and Oldfield, in 1833, also visited the Niger. English Niger Ex-  
pedition, in 1841, attended by missionaries. Barth, Richardson, and  
Overweg, in 1849, passed from Tripoli to Lake Tchad. Livingstone,  
in 1849, visited the Makalolos from the south. Egyptian Expedition,  
about 1850, up the Nile to 4 degrees N. L. Krapf and Rebman,  
1850, entered by Mombas and discovered Mount Kilimanjaro, and  
heard of the Lake Country. Anderson, 1850-54, explored South  
Africa from Cape Town, and discovered Lake N'gami, S. Lat. 21  
degrees. Livingstone, in 1852, discovered the Falls of the Zambesi.  
Edward Vogel, in 1853, joined Barth at Lake Tchad. Livingstone,  
in 1853, crossed Africa, and in 1856 discovered Lake Nyassa and the  
Shiré Valley. Burton and Speke, 1857-59, discovered Lake Tan-  
ganika. Speke and Grant, 1859, discovered Lake Victoria Nyanza.  
Samuel Baker, 1861, discovered Albert Nyanza. Livingstone, in 1866,  
discovered Lakes Moero and Bangweola. Schweinfurth, 1869-71,

explored the Nyam-Nyam country, and discovered the Wells River, Stanley, in 1870, found Livingstone at Ujiji, on Lake Tanganika. Muncie and Petherick, about 1870, explored the Upper Nile and the Bahrel-Ghazil. Gordon and Long, about 1870, explored the two great branches of the Nile. Livingstone, in 1874, died near Lake Bangweola. Stanley, in 1875, visited Mtesa's kingdom, having advanced to the east side of Lake Albert, and in 1876 he passed eastward into the interior. Gameron, 1874-76, crossed Africa to Benguela. Stanley, August, 1877, arrived at Emboma, on the Lower Congo.

Since the discovery of the Congo more than forty expeditions have been sent into Africa by different nations, and many thrilling events have occurred—such as the overthrow of Arabi Pasha and the occupation of Egypt by Great Britain; the ill-fated mission of Gordon to Khartoum, and the bootless expedition up the Nile; the tragic career of El Mahdi; the varied and desperate encounters with Osman Digma; the Italian campaigns about Massowa; the struggles of British arms in South Africa, and the tragedy of the French Prince Imperial; the death of Mtesa and the cruel persecutions of Mwanga, attended by the murder of Bishop Hannington; the new conquests of Samadu, and of Islam in Western Soudan; the discoveries and territorial occupations of DeBrazza on the Ogovie; the strange fortunes of Emin Pasha; the founding of the Congo Free State; and the very latest achievements and discoveries of Henry M. Stanley.

The Congo Free State demands fuller consideration. The King of the Belgians, supported by the Geographical Societies of Europe and the admiring sympathy of the civilized world, has interested himself in the opening up of Central Africa to the interests of commerce and Christian missions, and all the elements of a humane and Christian civilization.

In the prosecution of this great enterprise the leadership of Mr. Stanley has been engaged, and the co-operation of the different European powers has been enlisted. Agreements were entered into exempting a vast territory from encroachment, and enabling King Leopold to make and enforce treaties with the native tribes for the preservation of a general peace and harmony. The King is now virtually the sovereign of the Congo Free State, and is expending annually hundreds of thousands of dollars from his private resources in the prosecution of his noble plans.

The Christian churches of the world have been welcomed to the mission fields of the Congo, and several societies have established their stations upon its waters. There are now said to be thirty small steamers plying above the falls, of which several are connected with missionary work.

Of the different missionary organizations, the English Baptists, among the first, if not the very first, to occupy the country, is perhaps the strongest. The American Baptist Union having received the mission which was established by Dr. H. Grattan Guinness and others, and known as the Congo Inland Mission, now employs 29 missionaries, and its work is prosperous. The Methodist Congo Mission, under the direction of Bishop Taylor, has made a vigorous beginning, and quite recently the Southern Presbyterian Church of the United States has sent a devoted young man with a colored assistant to lay the foundations of a mission somewhere in the great valley. His example in leaving high social attractions in the South to devote himself to the colored races of Central Africa, is a proof that whatever ground may be taken in the Southern churches in regard to the color line, there are not wanting those who cherish the Christlike spirit of love toward the African.

There has within the last few years been great rivalry on the part of European powers in gaining possession of Africa. In the words of Dr. Guinness, to whom I am indebted for many facts, "the whole coast has been literally besieged by protectorates."

The following is the present situation

1. Portugal holds large territories on the west coast below the mouth of the Congo, besides its claim to Mozambique and territories extending westward till they meet those of the west coast. These claims are being seriously challenged, and important concessions have of late been made to Great Britain in the region of the Zambesi and Lake Nyassa.

2. The French have held possession of Algeria since their conflict with the Riff pirates in 1831. Algeria is larger than France, and has cost her some hundreds of thousands of men and \$1,200,000,000 in money. It is a strong colony, and is inhabited by a manly race. A French protectorate, which looks toward annexation, is also extended over Tunis. France also claims two hundred thousand square miles in the region of Senegal and the Gambia. This large territory extends eastward to the waters of the Niger, and is connected therewith by a magnificent government road, with telegraph communication and military stations along the line. In the equatorial regions also, including the Gaboon and the Ogovie, with a territorial claim extending along the northern bank of the Upper Congo, she holds a territory numbering 240,000 square miles. The aggregate of these three protectorates is three times the size of France.

3. Germany has annexed West Camaroons, and a vast territory in southwestern Africa, embracing Demerara and Namaqualand, whose united coast line extends 900 miles. Besides this, Germany

holds a vast territory in East Africa, lying between Zanzibar and Lakes Tanganyika and Victoria Nyanza.

4. Great Britain has held permanent possession of the Cape of Good Hope since 1795, and her various possessions of Cap: Colony, Caffraria, Natal, and last of all Zambesia, have been added. A railroad is now being projected two thousand miles from the Cape to the Zambesi river. England also claims as large territory extending from Mombasa on the coast above Zanzibar to the Lake Victoria Nyanza, including the beautiful mountain region Kiimanjaro. She also holds a coast line of 400 miles in the Somali country, opposite Aden. She holds a virtual protectorate of Egypt, besides possessions on the west coast at Sierra Leone.

5. The Italian Government, by pursuing a vigorous policy on the west coast of the Red Sea, has gained a stronghold at Magada, and seems likely to exert a dominant influence over Abyssinia.

Two great questions, affecting the moral and religious future of Africa, are of such vast import as well nigh to baffle the wisdom and the faith of Christian men: The *Slave Trade* and the *Liquor Traffic*.

The former has been the topic of discussion in the great International Conference recently convened in Brussels. That the problem of its suppression is not an easy one, a single example will show.

It is said that Tippoo Tib, whose power is yet unchallenged on the Upper Congo, commands 2,000 men, armed with Winchester rifles. It is their business to raid the villages throughout a wide range of country for the acquisition of slaves. Pillage, slaughter, fire and devastation are merely incidents in the work of capture. The terrible journey to the coasts is a sequel, and the business must be extensive enough to cover a large per cent. of deaths by the way, and an occasional loss by rescue. How shall this evil be reached at its source?

We understand that the Conference has agreed: First, That where it is possible, the tribes concerned in the raiding shall be held responsible. Second, Any tribe through whose territory a slave caravan passes shall be held to account. Third, The chief in whose territory on the coasts the shipment of slaves occurs shall also be dealt with. Fourth, The police on the sea shall be maintained by the joint efforts of the European Powers.

It may confidently be hoped that these measures will greatly curtail the desolations of this horrible traffic in flesh and blood. More than this cannot be expected till European philanthropy can draw the ligatures of repression more closely and strangle the hydra in its inmost retreats.

In regard to the liquor traffic, the problem is still more difficult.

In this case it is the civilized Powers themselves that are the offenders. The dark tide of poison that deluges the coast of Africa flows from so called Christian lands. The Governments of Great Britain, France, and Germany, are ready to capture slave ships on the Red Sea—are they prepared to confront the liquor interests of their own realms?

What the Conference at Brussels has accomplished in reference to the liquor traffic, is to affect an agreement that beyond the present coast belt—rather a broad one unfortunately—the liquor importations shall not extend. This is something to be thankful for, and it points to the interior as the most hopeful mission field. It affords an answer also to those—some of them Christian men—who have been ready to conclude that Mohammedanism, with its strong prohibition of all intoxicants, would, for the present at least, offer a better evangel to Central Africa than our Christian faith coupled with the vices of Christendom.

In any view, the outlook of Africa is mixed with light and shade. Its problems are too great for human wisdom; too great for the Conference of the Powers.

Is there any way then for the Christian church but to look away to the hills whence cometh her help? It is the time for a *concert* of prayer for Africa. A greater burden was never brought to the mercy seat.

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*From The Presbyterian.*

#### FRANCE AND GREAT BRITAIN IN AFRICA.

France emerges from the contest for her share in the partition of the Dark Continent with flying colors, and has no reason to be dissatisfied with the portion which she has secured. Her Minister of Foreign Affairs has shown himself a skilful diplomatist. He managed his part without noise or gusto, and presents to the nation the results of his foresight, shrewdness and persistence in handsome and important territorial acquisitions. She has obtained full recognition for her protectorate over the Island of Madagascar, noted for its fertility and golden wealth. Her vast claims to the northern and central portions of Africa have also been conceded to her. This gives her an immense scope of land for development, embracing "the entire western hump, lying to the westward of the Niger, and the whole of the Hinterland South of Morocco, Algeria and Tunis as far as Lake Tchad." Within these limits lies some of the best producing regions of the African Continent. France thus brings under her jurisdiction the "famous city of Timbuctoo, which for many centuries past has been the principal mart of exchange of Africa and the commercial

centre to which all the caravan routes converge." As respects the Hinterland, France can, perhaps, make the most out of it of any of the European nations. Though containing the great Sahara Desert, yet it has some fine stretches of country, and the extensive sandy region is capable, under French engineering, of irrigation and may one day become a fertile garden. It may be years before anything is done with it in this respect, but a people who have been so lavish with their money in stupendous undertakings in distant lands and in the face of almost insuperable obstacles, may find ways and means of turning the unpropitious soil into agricultural uses. At any rate, France has enough of the richer and more valuable sections of Africa for the present purposes of trade, commerce and agriculture, and can afford to leave to future generations the development of her less promising acquisitions.

But if France has reason for satisfaction with her slice of Africa, much more has Great Britain. To her lot fall the great waterways. The four principal navigable rivers are the Nile, the Niger, the Congo and the Zambesi. Great Britain has practically the control of three of them, while the fourth is declared neutral. She also controls all the main central lakes. If we trace her water course we see their extent and importance. Beginning with the Nile, the entire Nile basin from lakes Victoria and Albert to the Egyptian confines gives her a waterway of several thousand miles in length. In the direction of the Zambesi she dominates three-fourths of it or about two thousand miles. As to the Niger river, her flag floats over its entire navigable distance, or over two thousand miles. As to the Congo, she shares in common with other nationalities unrestricted trade. Then as to her lake countries, she possesses one half of the coast of lake Victoria, covering thirty-two thousand square miles. She also claims "the whole of the west and south shores of lake Nyassa with free trading powers over the whole lake, extending to over twelve thousand square miles. She has, likewise, "exclusive trade rights over lake Albert in the north, lake Ngami in the south, and a joint interest in the great central lakes, Albert Edward, Mocro and Bangweolo." Besides, she has fine and extensive agricultural districts and populous regions under domination. To her belongs "the empire of Uganda, lying along the coast of lake Victoria and extending to seventy thousand square miles," with a population of nearly five millions. Her sovereignty extends also over Ruanda, including also the valuable lumber district of Mfumbero and having as large a population as Uganda. She holds, also, an immense tract of country extending along the shores of the Albert Nyanza and lake Albert Edward, known as the district of Unyoro, a country well adapted to



agriculture as well as rich in minerals. She has gained an ascendancy in the islands of Zanzibar and Pemba, in East Africa, having established a paying trade with their 240,000 people. She has, likewise, four hundred miles of coast line, "from Wanga to the mouth of the navigable river Juba," containing some of the best harbors on the East coast. Not far from Pemba "lies the harbor of Mombassa, the chief port of the British East Africa Company." England has obtained, on the West coast of Africa, the empires of Sokoto and Gando, with a population of 100,000, and with their rich resources in cotton, coffee, cocoa and palm oil. Then she controls the immense territory of Zambesi, extending "from the southern shore of Tanganyika by lake Nyassa, across the Zambesi, through Mashona and Matabela islands," containing 40,000 square miles. "South of the Zambesi stretch the lofty plateaux forming the territories of Mashona and Matabela," having an "an area of 100,000 square miles and rich in gold reefs." Premier Salisbury stated lately in the British Parliament, that there had been added to the English territory by his Anglo-German agreement, a million square miles. By his recent agreement with France, the Queen's dominions receive a further enlargement in the acquisition of the extensive region between Senegal and lake Tchad. This is multiplying territory at a rapid rate, and imposes upon Great Britain a tremendous responsibility in the way of civilizing and Christianizing the peoples who thus come under her domination.

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*From The Missionary Herald.*

#### EUROPEAN "SPHERES OF INFLUENCE" IN AFRICA.

Since the scramble for Africa began, no event of greater importance has transpired than the recent Anglo-German agreement by which matters which were in dispute between the two nations seem to be in a fair way for settlement. The boundaries between the so-called "Spheres of Influence" of Great Britain and Germany were wholly undefined, and claims were made by each party which were unrecognized by the other. It is one of the signs of the times that, instead of angry disputes or an appeal to war, these questions in debate have been amicably settled by the diplomats. Great Britain concedes to Germany the right to a triangular district between the northern end of lake Tanganyika and the western shore of Victoria Nyanza. Germany concedes to Great Britain the supremacy in the kingdom of Uganda and the Protectorate of Witu and Somaliland, and the region north of what has been known as the English "Sphere of



Influence." Commerce on the great lakes Nyasa and Tanganyika is to be free for intercourse by the subjects of both nations. In south-west Africa a section which has heretofore been claimed by England is remitted to Germany. But, most important of all, Germany assents to the assumption by England of the Protectorate of the Sultanate of Zanzibar. One of the clauses of the treaty is of special value. "In both spheres of interest the missionaries of either side will be granted freedom of religion and education. The subjects of one State shall enjoy in the sphere of interest of the other equal rights in regard to trade and settlement with the subjects of the State to which the sphere of interest appertains." This agreement has met with general approval both in Germany and in England, though extremists in both nations strongly condemn it. Sacrifices have doubtless been made on both sides, but it is a sign of the progress of Christian ideas in the world that nations, instead of standing stiffly for their rights, are ready to make compromises in the interest of peace. Mr. Stanley has enthusiastically applauded the wisdom of the action on the part of Lord Salisbury. The Germans are naturally tried at the giving up of Zanzibar, which is regarded as the key to Eastern Equatorial Africa, but they are greatly pleased that England has voluntarily released Heligoland to German control. All this bodes only good to Africa. It will secure peace where there have been commotions, and it will open wide fields for the prosecution of missionary, commercial and philanthropic efforts throughout vast sections of the Dark Continent.

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*From The Church at Home and Abroad.*

#### ITALY AND ABYSSINIA.

The supplemental treaty between Italy and Abyssinia, or, as it is called, Ethiopia, which was submitted to the Italian Chamber October 1, 1889, provides that the king of Italy shall recognize Menelik as emperor of Ethiopia, Menelik, on the other hand, recognizing the sovereignty of Italy over the colonies known as Italian possessions along the Red Sea coast. Various specific provisions follow in regard to the payment of subsidies, the question of jurisdiction, the disposition of criminals, etc. In some respects Italy has the gem of all recently acquired territories in Africa. It is the African Switzerland.

All European Powers are busy with arrangements with African chiefs and with each other for the possession of the coast line of Africa, together with the indefinite extension of territory from their respective coast lines toward the interior. Very naturally the Mohammedan press evinces no little disturbance at the outlook. "For

some time," says *L'Afrique*, "the Mohammedan press has shown a keen susceptibility in regard to Africa." The *Tarik*, an official Turkish journal, said the other day that "Africa is being invaded by European traders, who do not hesitate to sell the savages firearms and spirituous liquors, which corrupt their manners and ruin their health." This official journal judges that "the time has come for sending to Africa religious missions (Mohammedan), accompanied by small military escorts, not for the purpose of making conquest, but in order to proclaim to Africans the pure doctrine of Islam. Europeans know," says *El Tarik*, "that the propagation of the Mussulman religion is a corrective of manners and a civilizing power." Quite in accordance with this sentiment is the fact that at the last Mohammedan festival which commenced on the 21st of April, twelve Mussulman missionaries left Constantinople "to preach the good doctrine and good manners to the people of Africa."

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*From The (Sierra Leone) Weekly News.*

#### ENGLISH ENTERPRISE IN WEST AFRICA.

In view of the liberal tendencies of European politics, especially the position now held by the rising party in England, that the freedom, individuality and autonomy of other peoples are to be respected, the Government of Liberia has placed itself in accord with the growing spirit of the age in departing from its policy—rendered necessary, no doubt, in the past by the relations of the races—and has granted a liberal concession to a syndicate of Englishmen for the collection and exporting of India rubber; and other concessions, it appears, are to follow.

We congratulate the Liberians on this forward move. Their country, is without doubt, the richest in resources of all West African countries, and being the only seat of an Independent Christian Government recognized by all the Nations of the earth, has the capacity for infinite development, if there be wise and generous co-operation between the people of the Republic and the enterprising Englishmen—mostly young men, we understand—who have undertaken a work whose possibilities in the future of West and Central Africa, no one can foretell.

Another element peculiar to Liberia, and which makes it far more promising as a field for civilized enterprises than any other part of the coast, is the accession it is continually receiving from the United States of Negro immigrants adapted to the climate, and skilled in mechanical and agricultural industry. One of these immi-

grants not long since built entirely of native timber and other materials a steamboat on the St. Paul's river to ply between Monrovia and the river settlements. The only part of the boat imported from America was the engine. And there are thousands of such experienced artisans in America anxious to return to the land of their fathers and settle in Liberia. Here then will be a population prepared by centuries of training under Anglo-Saxon influences, imbued with Anglo-Saxon ideas, ready to co-operate with the English capitalists.

The warning note given in the *The Times*, which we quoted sometime ago, that large portions of Africa are to be Negro-land or a wilderness—a sentiment which experience will more and more confirm—will no doubt stimulate the English gentlemen who have undertaken this enterprise to consider the moral, intellectual, as well as material interests of the natives, who, we are persuaded will give the most cordial and abundant co-operation.

Dr. Blyden, in his speeches in London and Liverpool which we have republished, proved the absurdity of the statement of Sir Samuel Baker that Africa is devoid of resources, and justly denounced the slander, which is a worn out progeny of pro-slavery times, that the natives will not work. The fact in West Africa is, that without them trade with the country would be well nigh impossible. Indeed, when the recent strikes prevailed in Liverpool, it was the suggestion of the Captain of one of the West African steamers to man these vessels with Kroomen, who do as efficient service on deck and in the engine room as any European crew. Africa needs the help of European capital and energy; Europe needs the endurance and climatic adaptation of the African. Their interests cannot be separated. All efforts to separate them can only bring failure in this country for both.

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*From The Missionary Herald.*

#### THE BRUSSEL'S ANTI-SLAVERY CONFERENCE.

The calling of this Conference was originally proposed in the British House of Commons in March, 1889, and acting upon this suggestion, King Leopold of Belgium consented to summon the representatives of the Great Powers "to consider the present conditions of the slave-trade both by land and sea." The representatives of seventeen different states began their sittings on the eighteenth of November last, and the "General Act," embodying their conclusions, was signed July second by all the Powers represented, with the ex-

ception of Holland and Turkey. These two Powers were allowed six months to affix their signatures, and it is reported that Turkey has already done so. Holland declines to agree to the clause allowing the Congo Free State to impose import duties, which is the only method the Conference was able to devise for restricting the importation of alcoholic liquors into that region. It is not surprising, considering the difficulties of the questions which were raised and the number of parties who must be agreed, that progress in the deliberations was slow. The questions relating to the right of search of vessels were most perplexing, but there seems to have been substantial agreement at the end, the French government, which has been most persistent in its resistance to any scheme as to the right of search, having assented to the adoption of rigorous measures for preventing improper persons from using the French flag. The important stipulations contained in the "General Act" of the Conference are those regulating, but not prohibiting, the trade in firearms. Heretofore from ten to one hundred thousand muskets and rifles were imported into Zanzibar. These, of course, were soon sold in the interior and gave the Arabs a great advantage over the unarmed natives. Arrangements for the institution of posts in the interior for the interreception of slave-trading expeditions were recommended. The Conference made a declaration in regard to the suppression of the slave-market, of course having special reference to those Powers on the northeast of Africa that have kept alive the slave-trade by openly or clandestinely providing a market for slaves.

The Conference also took up the question of the sale of intoxicating liquors, having had numerous memorials from humanitarian and religious bodies on the subject. To the honor of both Great Britain and France it can be said that they favored the absolute prohibition of the sale in regions not yet contaminated, and of a heavy duty on liquor in regions where trade was already established. But the Conference did not come up to this high standard except in the first point. It did decree that the belt between the 20° of north latitude and the 22° of south latitude, which boundaries include the region from the centre of the Soudan down to the Limpopo, in South Africa, shall be regarded as a sphere into which intoxicating liquors shall not be imported, except at points where they are already in use. The duty upon alcohol, which is now sold in Africa from two to two and a half pence per quart, was fixed at only one and a half pence per quart. But this arrangement is to last but for three years, and a higher rate can be fixed subsequently. But the Conference will have served effectually to call attention to the enormous evils of this drink

traffic, and will lead, it is hoped, to a public sentiment which will result in its entire prohibition. *The London Times* well says in reference to the provisions of the chapter which seeks to restrict the liquor traffic: "Any Power which is throwing difficulties in the way of Chapter VIII is indirectly assuming the responsibility of protecting a material interest entailing the moral and physical destruction of populations still capable of being saved from the curses of a trade which stamps with dishonor everybody engaged in it." Whether, in case Holland still refuses to join the Great Powers in this effort to restrict the importation of firearms and strong drink, a method can be devised for enforcing the stipulations of the Conference, remains to be seen. It will be an infinite pity and disgrace if the cupidity of a third-rate Power should prevent the carrying out of this philanthropic scheme for the deliverance of Africa.

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*From The (New York) Evangelist.*

#### RAILROADS IN AFRICA.

Africa will necessarily soon have its railroads. On that large Continent, and one now of so much prospective importance to the commercial world, several long lines of road are certain to be built; many more will be urged and projected and never be built, because they are not needed. We have already noticed two or three of the former, but there are other feasible projects.

Commander Cameron of the Royal Navy, urges the early construction of a railway from Sierra Leone, a British possession on the West Coast, to the Nile. He argues that such a work would encounter no serious obstacles, and would cost no more than did our Central Pacific, while its beneficial influences upon Africa would be incalculable, and its revenue would soon yield to its stockholders a handsome per cent. on the investments. This project has the warm endorsement of Mr. Stanley.

At the same time the French Cabinet has decided to recommend to the next session of the French Legislative House, the earliest possible construction of a railway from Algeria, on the Mediterranean, to Senegal, on the West Coast of Africa, with a branch diverging to lake Tchad, south of the Sahara Desert, and on the Soudan. These lines will be entirely within the French "sphere of influence," and will cross the Desert in slightly irregular lines in order to reach the larger oases, upon which are Arab settlements and plenty of water. The report is current that towards the construction of this road, Mr. Stanley has offered to contribute the profits from the sales of the French edition of his recent work.

Thus the French "sphere of influence" in this part of Africa is definitely determined. England will not go beyond Say on the Niger. A line drawn thence to lake Tchad will be the frontier, and will give to France the Central Soudan, with portions of Gando and Bornou.

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*From The New York Observer.*

### PEACE FOR AFRICA.

#### APPEAL FROM A NEGRO MISSIONARY.

The following appeal has been sent by the Rev. Paulus Moort-rector of Trinity church, Monrovia, Liberia, Africa, to the President of the Universal Peace Union in the United States!

"*My dear friend and co-worker*—Will you not please appeal to Christians and other good people of America and Europe, through their respective newspapers, or through the different branches of the U. P. U. in said countries, to protest most solemnly and emphatically against the cruel and unrighteous wars for territories now carried on in Africa by England, France, Germany, Italy, Portugal, etc.? And especially to condemn, as most atrocious and barbarous for our enlightened nineteenth century, the inhuman decapitation of women perpetrated by the French Army now engaged in a war of conquest on the territory of and against the Dahomians, the real owners of that country.

"According to Christian teachings and precepts, therefore, what are wars of conquest but the most emboldened covetousness, high-handed murders and audacious robberies, although supported by the well disciplined and thoroughly equipped armies and navies of so-called Christian nations? Are they not the basest and most daring hypocrites who carry the sword and other destructive implements of war for the purpose of Christian evangelization? for Christians are sent to save and not to kill, human beings; to convert the nations by the peaceful gospel method of preaching and teaching; with honest trade, healthy commerce and moral Christian intercourse; not to cheat, defraud and plunder them; not to inoculate them with unknown exotic poisons; not to saturate them with deathly alcoholic drinks, which are ravishing families, disorganizing societies and devastating communities in Christian lands. Yes; not to force upon them by cruel wars those foreign demoralizing evil habits, which are the very bane and curse of civilized countries. Shall not they who take the sword perish, sooner or later, with and by the sword?

The free Republic of France is now spending vast amounts of



money to crush out of existence the regularly organized Government of Dahomey and to subjugate that free and independent people, who, with their king, have hitherto been most generous and hospitable to French traders, settlers and missionaries within their territories. How Christians, as such, could ever give their approval and good will to the attempt to destroy so ancient and established a Government; and the unjust determination to take by force vast territories from their legal and rightful owners, is, indeed, quite puzzling to us, in the face of all Christian teachings and precepts against so criminal and sinful procedures.

"We cry out, therefore, most loudly and emphatically, against the awful destruction of African Governments, as extremely pernicious to the wholesome restraints of the very vices and corruptions so much deplored in civilized Christian lands; and to the natural idiosyncrasies which, with the modifying influences of the gospel of Jesus Christ, will be conservatories for good, not only to the present and coming generation of the race and people composing them, but unspeakable, universal blessings to other races and families of mankind generally. For those very heathen African nations possess elements which it would be well for those so-called Christian invaders to imitate: honesty, morality and reverence to the aged, hospitality to strangers, high regard for the virtue of women, a deep and sublime spirituality; no monopoly of lands or landlordism, for the land is as free to all as air and water. No debauchery and wide-spread drunkenness as under the very Governments now concocting their dissolution.

"We appeal to the Christians and other good people of France, England, Germany, Italy, Portugal, and others, to protest and contend most vigorously against so criminal and sinful a course, for the people of Africa and their respective Governments are extremely willing to have free intercourse and commercial relations with other nations of the world. Why could not said intercourse and relations exist in this enlightened day without being domineered over by foreign nations and alien races? The Dahomians rule themselves far better as a free and independent people than the French or any other exotic Power can. Look what awful names Christian papers and pulpits called the great and noble King of the Zulu people; but do we not know to-day that that most illustrious and useful monarch was a far superior ruler than all the combined forces and authorities of English and Boers at present in Zululand? The destruction of that properly organized Government was a blunder unprecedented; the dispersion of that people was criminal in the extreme; and the



murder of that great and good sable ruler was most sinful and outrageous for our gospel day. The whole Zulu affair is one of the blackest dealings of our modern Christian civilization in Africa. Must we allow such to be continued without protests?

"Time will not permit me to mention the recent outrage on the venerable 'Ja 'Ja,' King of Opobo, West Africa, whose sobs, griefs and lamentations ascend to-day from the dungeon up to the Just Arbiter of Nations: the wrongs on the Timinee, Vey, Abyssinian and other tribes throughout Western, Central and Eastern Africa.

Is not the present methods of the nations now operating in Africa a shame before an enlightened world, a crime against common humanity and a sin against Almighty God? Will the Christian Ministry hear and see these unjust and outrageous expeditions to Africa for no other purpose but plunder, without raising their voices against them? Will not bishops, metropolitans, popes, cardinals, and other Christian ministers and preachers of different kinds and grades, speak aloud against the wholesale robbery of the lands, and the ravishes and demoralization of a people susceptible of the highest civilization and Christian enlightenment? If the Christian Church and ministry continue to be time-serving and subservient to political organizations in the work of Christ among humanity, Almighty God, whose hand is not short and whose means are unlimited, will surely raise prophets in these latter days, as He did in past years against slavery, to cry out aloud against the wholesale slaughter and butchery for territories in Africa, under whatever pretext, as they are most cruel, inhuman and unrighteous for our enlightened Christian day and generation.

"Your sincere co-worker in the cause of peace through Christ, our Lord,

PAULUS MOORT,

"A Negro Missionary to Liberia."

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*From The Spirit of Missions.*

#### ROUND ABOUT CUTTINGTON, LIBERIA.

A supporter in this country of one of the scholarships in the high school at Cuttington has lately received a letter from the Rev. M. P. Keda Valentine, (native African) missionary in charge of that station, dated at Cuttington, May 15th last, from which we are permitted to make extracts, and which gives so charming a description of a part of the African mission that we print it almost entirely.

Mr. Keda Valentine says: "We have a large stone building in erection for our schools, which is fast progressing. The masons have done all their work but the painting and plastering within. About 150 or more students can be accommodated in this building when it is finished. The name of our new station on which the building is erecting is Cuttington, after the gentleman, our late Treasurer of the Board, Mr. R. Fulton Cutting, whose munificence enabled our Bishop to have a farm started at that place.

"What a beautiful locality Cuttington is, one needs to see to judge for himself. It is the scenery particularly that makes the place most charming; this even the untaught eye of the heathen enjoys with delight. Looking toward the interior, with the back to the Atlantic on the south, right before you, only three or four miles distant, runs a strip of woodland, the remains of a once vast primeval forest, always green; and between the months of October and December certain trees like the mahogany and others dot the beautiful foliage with crimson tops, rendering the scenery still more charming. Look beyond this strip of woodland, and you see in the far distance rising in the back ground a beautiful range of high hills. This is in the Tebo country where the Bishop has just been establishing two interior stations. The distance must be somewhat over thirty miles. Still beyond these green hills, with the color of azure and appearing to be touching the skies, rises another range of higher hills, the only mountains in our district. Here one can distinguish mounts Gyero and Pah, the two highest peaks, the tops still covered with forests which in the distance of about a hundred miles steal the color of the atmosphere surrounding them. This is Webo (Bohlen), the dear old Bishop Payne's last interior station, where he loved to be. There is no place so beautiful as Webo and the surrounding country. Looking toward the north-west there rises another range of hills behind Rocktown, alternately the station of the Rev. Messrs. Hoffman, Rambo, Toomey and others, all once earnest laborers.

"Leading the eyes from these hills in a southerly direction a distance of about seven miles, you see the several villages of Rocktown, distinguished by the cocoanut groves which almost completely hide the houses from view. Leaving Rocktown as the eye now travels eastward, a little toward the south-west you see the white buildings of Harper showing here and there among the tall cocoanut trees. Almost adjoining Harper to the north of it across the river, Hoffman is the first native town, like many others covered with cocoanut trees. Here and there may be seen several of these native towns belonging to the Cape Palmas tribe on either side of the river

studding the plain with their cocoanut groves. As the eye travels nearer Cuttington from the west, it meets Mt. Vaughan, a hill of considerable height, where lie buried the Rev. Mr. Hoffman, Bishop Auer and a host of others. At the foot of this hill you can see the belfry and part of the iron roof of a chapel in erection by our Bishop for the benefit of the school and those church members in the vicinity of Mt. Vaughan. How encouraging it is to see our Bishop supported! Then toward the south and south-west, parallel with the Atlantic, runs the Shepherd lake, leaving a strip of sandy beach from Graway (south-easterly direction) about nine miles in length. On the narrow sandy beach are built the Graway and Half-Graway towns, the latter nearly opposite Cuttington to the south.

"Turning to the east now, you may see in the distance the forests that line the Cavalla river on both sides, nine miles away or more. Beyond these forests toward the south-east, nine miles farther still, rise two objects somewhat conspicuously, for beyond them no other may be seen, though miles upon miles of sea and land extend to Taboo and to Berebe, and on to the Pedro, the boundary of Liberia in that part. The one of these objects is on land, a towering cotton grove, standing on rising ground, which may be seen miles around when other objects are long out of view. The other is the great rock called the Rockbookah, a mile or three-quarters of a mile from the shore. Here is our station in charge of Mr. R. Killen. Against this monument of the omnipotence of the Creator dash continually the wild waves of the Atlantic as if determined to uproot it. But there it stands unmovable, sure as the promises of the Most High, in fulfilment of which promises feeble servants of His are laboring, 'faint yet pursuing,' feeling sure these dark heathen, with their dark minds, shall suddenly stretch out their hands unto God.' Leaving these objects, as the eye travels backward toward Cuttington, one more place of great importance arrests the attention; this is the hill on which is situated the mission station at Cavalla. It is quite conspicuous; the tall cocoanut trees planted by the dear, dear old Bishop Payne as one of the tangible proofs that he cared as a loving father for the many heathen children he rescued from the grasp of the devil, tower above all the trees that may be seen at the place. They were planted in rows to the front (west) and southern side of the mission house. The Christians gathered on the station planted many more, all looking like a forest, especially when seen from a distance. Among their green tops rises the tower of the Church of the Epiphany.

"Leaving Cavalla and her sweet memories, the eye, still traveling toward Cuttington, alights on Graway, a little forest of cocoanut trees almost covering the houses. Here the Rev. R. H. Gibson

is in charge, assisted by two native catechists. Running up the beach, the eye strikes the Half-Graway towns almost opposite Cuttington, and from thence returns to where you stood when you commenced to gaze around. This being farming time all around Cuttington, here and there may be seen green patches of rice growing so beautifully under the May rains, and adding more charm to the surroundings.

"But alas! all this vast tract of land that the eye has been running over, so beautiful, so charming, so rich with all the glories of nature, a land full of evergreen trees and evergreen hills, a land full of fountains which actually roll down golden sand, a land whose soil is full of all the useful metals if men would only search for them—iron ore and iron stones lying on the very surface, old gold mines to be pointed at by the old people among the natives, soil rich for agricultural purposes—alas! spite of all this, truly did the poet-Bishop say: 'And only man is vile.'"

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#### LIBERIA BEFORE EUROPE.

Just at a time when the question of emigration to Africa is exerting the thoughts and feelings of large masses of our colored population, the Republic of Liberia comes before the world in a new *role*. Articles in leading London and Liverpool papers show much good feeling in that country on the subject of a concession which has recently been granted by the Liberian Government to an English company for the purpose of developing the Rubber trade of Liberia.

We see by the Prospectus of the Company which has been sent to us that they are contemplating large enterprises with that concession as a basis in that portion of West Africa. There is no doubt that if the views and aims set forth in the Prospectus are carried out the whole portion of West and Central Africa will be open to the advantages of civilization. And we are glad to learn that such is the high Christian feeling of the gentlemen engaged in this enterprise that they have adopted it as a settled rule that ardent spirits will not be allowed to enter into their operations; and we believe that such a decision will by no means hinder but rather add to their prosperity. With their large capital and the introduction of all kinds of useful goods they will aid the Government of Liberia in the enhancement of their revenue—so as to make them independent of that portion of it which flows from the iniquities of the liquor traffic. If these are the views of the Englishmen who have undertaken this enterprise the American Christian public cannot but look upon their efforts with earnest sympathy and the best wishes.

Another thing which will attract the interest and sympathy of the American public is the fact that this Company will afford the facilities to Liberia of discharging a debt—paltry in itself, and the only foreign debt which for nearly twenty years has hung like a millstone around the neck of the infant State. And what must be further put down to the credit of the Englishmen now dealing with the Liberian question—among whom there are men of the highest social rank—is the candor with which they acknowledge that some of their unworthy countrymen did not deal honestly with Liberia in the loan of 1871, and that they are willing, as far as they can, to assist Liberia to overcome this misfortune and stand again before the world as a solvent and progressive Power. Liberia will now, in a short time present the material attractions which will draw to its shores the enterprising among our Negro population.

It is to be hoped that while England is furnishing the material help, the Christian organizations of the United States will increase the educational and religious agencies which must keep pace or go before the commercial and industrial, if that little nation is not to present another example of decay from onesided and premature development.

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#### DEATH OF HENRY M. SCHIEFFELIN, ESQ.

Liberia has lost a firm and liberal benefactor in the death of HENRY M. SCHIEFFELIN, ESQ. of New York, who for a third of a century gave to the College at Monrovia and other Liberian interests the strength of his services and influence. Numerous religious and benevolent organizations in the United States were also enriched by his generous gifts. A useful life closed with his departure, but his family in their great sorrow may still recall his works of faith and love, and rejoice in his attractive character and his unsullied life.

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*From The (Sierra Leone) Weekly News.*

HON. C. T. O. KING.

We publish in this issue interesting accounts from the Liverpool papers of the reception which was accorded to our countryman Hon. C. T. O. King, ex-Mayor of Monrovia, during his recent visit to England, as well as a letter from Mr. N. T. B. Shepherd of Lagos, whose admiration for the ability and sagacity of Mr. King is well expressed. We are much gratified that Sierra Leone has given to Liberia one of her sons who has so distinguished himself as to be intrusted with

important negotiations. We cannot help feeling, however, that there is no other country in the world except Liberia which could have done so much for Mr. King as a Negro, in bringing him in contact with men of high position and influence, who bestow on him their generous hospitality. Mr. King represented a nation. From what we saw of Mr. King we believe that, gifted as he is with sound common sense, he could not but have left a favorable impression on the minds of those with whom he came in contact.

On his arrival here on Monday last in the s. s. *Lagos*, he was entertained at luncheon by the Acting Liberian Consul, Mr. Arthur E. Boyle, who invited the following gentlemen to meet him, viz :—Dr. Blyden, Mr. G. E. Parkinson, General Agent of the Exploration Company, Dr. Stedman, and Mr. Cornelius May, Vice-Consul, U. S. A. After doing justice to the elaborate luncheon prepared, suitable toasts were proposed and accepted, and the select company separated.

The *Lagos* left on Monday night bound for Monrovia. We wish continued success to the ex-Mayor and the Exploration party.

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#### ITEMS OF INTELLIGENCE.

RECEPTION TO MINISTER SMITH.—The reception given Thursday night, June 26, at Williams Hall in this city, by our colored fellow citizens, complimentary to Hon. E. E. Smith, U. S. Minister to Liberia, and family, in honor of their return home on a vacation visit, was as refined, brilliant and enjoyable as possible. The hall was beautifully decorated and the reception opened with a splendid rendition of "Welcome Home," by a complement of male and female voices, with organ accompaniment, as the Minister and his family entered the hall. Profs. Stevens and Croom and editor Nixon of the *Voice*, spoke in eloquent terms of welcome, and Minister Smith responded with much feeling and deep pathos. Mayor Peterson and the editor of THE ARGUS were also present at the reception and spoke to the occasion. It was in every respect a most creditable event. Refreshments of the season were in order, and in abundance, too, so that there was a feast for all.—*Goldsbore N. C. Argus*.

UNITED STATES MINISTER.—Rev. E. E. Smith, appointed U. S. Minister to Liberia by President Cleveland, has been recalled, and Hon. Alex. Clark, of Iowa, has been appointed his successor. Mr. Smith made an excellent record.

AFFAIRS OF SINOE STATION.—The Rev. J. G. Monger writes from Greenville, May 16th last, of the work at Sinoe station, that there were six persons awaiting confirmation. Two of these were native Africans, taught in the Liberian families in which they were employed. This way of converting natives to Christianity has been successful. Some fifteen boys of the Sunday-school are taught Christian doctrine in this way. The prospects of the work at Sinoe station are good. Bishop Ferguson examined the pupils of the day-school and Sunday-school at his visitation in February last. At the day-school fifty-six were present, and at the Sunday-school there were fifty-three.



NEW HAMPSHIRE..... (\$10.00.)	FOR REPOSITORY. (\$1.00.)
Portsmouth. Rev. Alfred L. El- wyn..... \$ 10.00	New Jersey..... 1.00
CONNECTICUT. (\$5,000.00.)	RECAPITULATION.
Middletown. Bequest of Mrs. Jane E. Huntington, Wm. H. Burrows, Ex. .... 2,000.00	Donations ..... \$ 21.00
New Jersey. (\$10.00.)	Bequest..... 2,000.00
Trenton. John S. Chambers... 10.00	For african Repository..... 1.00
VIRGINIA. (\$1.00.)	Rent of Colonization Building... 88.00
Alexandria. Mrs. M. B. Black- ford..... 1.00	Interest..... 165.00
	Interest for Schools in Liberia... 119.80
	Total Receipts in August... \$ 2,394.80







# CONSTITUTION OF THE AMERICAN COLONIZATION SOCIETY.

*Organized, January 1, 1817.*

*Incorporated, March 22, 1837.*

ARTICLE 1. This Society shall be called The American Colonization Society.

ARTICLE 2. The objects of this Society shall be to aid the Colonization of Africa by voluntary colored emigrants from the United States, and to promote there the extension of Christianity and civilization.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as it shall direct. At the annual meeting, a President and Vice-Presidents shall be chosen, who shall perform the duties appropriate to those officers.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life and of Delegates from the several Auxiliary Societies. Each of such Societies shall be entitled to one Delegate and an additional Delegate for every two hundred dollars paid into the treasury of this Society within the year ending on the 31st of December: provided that no Auxiliary shall be entitled to more than four Delegates in any one year.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer, and an Executive Committee of seven persons; all of whom shall, *ex-officio*, be members of the Board. The President of the Society shall also be a Director, *ex-officio*, and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet in Washington at twelve o'clock M., on the third Tuesday of January in each year, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in its Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex-officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.

## The American Colonization Society.

### LIFE DIRECTORS.

1808. ALEXANDER DUNCAN, Esq.,... N. H.	1871. REV. WILLIAM H. STEELE, D.D., N. Y.
1864. ALEXANDER GUY, M. D.,... Ohio.	1871. R't. REV. H. C. POTTER, D.D., N. Y.
1868. EDWARD COLF'S, Esq.,... Pa.	1878. REV. GEORGE W. SAMSON, D.D., N. Y.
1869. REV. JOSEPH F. TUTTLE, D. D.,... Ind.	1878. REV. EDWARD W. APPLETON, D.D., Pa.
1870. DANIEL PRICE, Esq.,... N. Y.	1883. WILLIAM EVANS GUY, Esq.,... Mo.

### DELEGATES FOR 1890.

NEW JERSEY COLONIZATION SOCIETY.—Gen. Clinton B. Fisk, Samuel K. Wilson, Esq., Rev. John Miller.

PENNSYLVANIA COLONIZATION SOCIETY.—Rev. Samuel E. Appleton, D. D., Rev. William E. Schenck, D. D., Arthur M. Burton, Esq., Rev. Alfred L. Elwyn.

### INSTRUMENTS OF THE AMERICAN COLONIZATION SOCIETY.

*First.*—AN EMIGRATION FUND, for the purpose of sending to Liberia, semi-annually, with the means of settlement, a well selected company of thrifty emigrants.

*Second.*—AN AGRICULTURAL FUND, for supplying seeds and farming implements to the emigrants and settlers.

*Third.*—AN EDUCATION FUND, for the more thorough education of the youth of Liberia, on whom will devolve the task of conducting the Government.

### EDUCATION IN LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is ready to receive, invest and set apart, for the promotion of common-school education in Liberia, all such sum or sums of money as may be given or bequeathed to it for that purpose.

Funds for LIBERIA COLLEGE may be remitted to CHARLES E. STEVENS, Esq., Treasurer, Boston and Albany R. R. Co., Kneeland Street, Boston. The best form of donations and bequests is "THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA."